

NARO MINDED

Open Minded, Not Empty-Headed

The Journal of the Northern Anomalies Research Organisation

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little green man?

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EDITORIAL

"...for he who is only a carpenter, the world is made only of wood..."

Firstly, let us apologise for the length of time it has taken to get this issue together. This issue was meant to be printed at the end of January; but, like many other magazines of this type, we have suffered the usual delays due to personal commitments, lack of material etc...

The past few months have been rather bizarre in terms of the proliferation of gossip about the individuals who make up our little 'non-brotherhood' of north-west UFO groups. As a direct result of being involved with a UFO research group, Mervyn has been threatened with assault, another of our members has been threatened with legal action, and Andy has been accused of orchestrating a smear campaign against a researcher. It is at times like this when you wonder why you are involved in this subject at all.

It has been 10 years since 'Philip Spencer' allegedly encountered a green entity on Ilkley Moor, one December morning. In this issue, Peter Hough takes a look back over a decade of investigation that has - so far - failed to yield an explanation. His discussion also highlights the problem of one American 'investigator' who seems to have difficulty abiding by the unwritten code that states: if a witness wishes to remain anonymous, then that's the way it should be.

Some might say that Kevin McClure has done more to advance our understanding of the abduction phenomenon in the seven short months he has been producing 'Abduction Watch' than the likes of Mack & Hopkins have done in the past decade. In this issue, we reprint the sixth issue of 'AW', in which Kevin summarises his work to date.

Away from ufology, we recently had the chance to aid in an investigation conducted by our colleagues in Liverpool. The Liverpool Philharmonic Hall has been the setting for a series of strange encounters involving staff; and so MARA (Merseyside Anomalies Research Association) took up the challenge of trying to gather any proof of the claims. And our time was not wasted; we did capture *something* on videotape - the analysis of which is underway.

January's big event was the hilarious LUFOS conference - which managed to perform the seemingly impossible task of eclipsing all other UFO conferences (*even* the LAPIS conference of November '96) in terms of number of threats of assault, *actual* assault and abductee count.

On a lighter note, we end our editorial with an exercise in speculative journalism. In common with every other two-bit journal of any description, anywhere in the country, here are the official NARO Minded predictions for the New Year. We present some precognised paranormal posturings; some possible oscillations in the oscilloscope of the occult; or, if you will, simply a wish-list of the weird:-

January: Miraculous healings attributed to the discarnate Michael Hutchence.
February: Tamagotchi-related folklore will proliferate, and begin to appear in the literature. There will probably be stories of demonic entities masquerading as kittens or dinosaur babies; perhaps they will inspire a cult suicide. There will certainly be tales of neglected virtual pets returning from the cyber-grave even though their batteries have run out.
March: Obviously, the Spice Girls will make some kind of paranormal impact, perhaps leading to stories of astonishing coincidences when long-lost cousins or brothers are re-united when scouring the Bargain Bins of your local 'Under-a-Fiver'-style cheapo emporium when the Famous Five's career starts to go pear shaped.
April: Ditto the Gallaghers.
May: And Louise Nurdling.

June: And, in fact, any Britpop act, if the Gods are just...Of course, you will probably be able to obtain 'A Covert Agenda' by Nicholas Redfern fairly inexpensively too, if you shop around a bit.
July: An announcement from NASA's Jet Propulsion Lab, Pasadena, California regarding the notorious hoaxing of a 'face' on one of the Viking photos in 1976 by a junior computer technician and airbrush enthusiast.
August: He goes on the lecture circuit, but BUFORA bods send him to Coventry.
September: Miraculous healings attributed to the discarnate Sonny Bono.
October: Diana cultists go into a frenzy over a simulacrum of the Queen of Heaven in the bark of a tree at Althorp Park. Admission prices are naturally revised in the light of this discovery.
November: The heads of the following people all explode, like in 'Scanners':- James 'The Amazing' Randi; Richard Dawkins; Derrel Sims; Christopher C.French. (We admit that this seems unlikely, but we've all heard stories about what you can expect when you leave a drunken babysitter in charge of your microwave and your sceptics...)
December: Of course, Mr Derrel Sims could hardly be described as a sceptic, but he may as well join them anyway, unless anybody complains.

PS: The Tamogotchi one is serious. Remember where you heard it first.

Andy 'Officer Murdoch' Blunn
Mervyn 'Officer Lightoller' Gale

R.M.S. NARO Minded

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SHORTS

more gossip from the bizarre world of paranormal research groups
compiled by Andy Blunn & Mervyn Gale

NO JEANS OR TRAINERS

Subscribers to the iconic 'Magonia' magazine would have seen a tongue-in-cheek remark about the clothing tastes of NARO members in issue 61. However I must point out that it isn't NARO whose 'dress code' has been under scrutiny in past editions of Magonia - but that of the Manchester Anomalous Phenomena Investigation Team (M.A.P.I.T.). *In fact*, it wasn't even a 'dress code' they were commenting on, but the 'disciplinary procedures' one would face should one fail to attend one of the fortnightly group meetings. I still have the scars.....

CHINGLE HALL VIGIL

Three NARO members spent the night at Chingle Hall recently. Mervyn Gale, Alicia Leigh & Andy Blunn, all veterans visitors to the 13th century house, had a quiet night. This was an unwelcome change from more recent visits (see previous issues of NM), when loud knockings and Gregorian chants were heard - and strange lights were captured on film (NM Issue 6).

THRILLS AT THE PHIL

The Liverpool Philharmonic Hall has recently been subjected to a bout of paranormal activity. Members of the local paranormal research group M.A.R.A. were called in to see if an explanation could be found. Whilst TV Chef Gary Rhodes cavorted on stage with his lentils, MARA and NARO members kept watch with video cameras and motion detectors to see if there was a more earthly explanation for the strange goings-on.

UNITED WE STAND

It was reported a few months ago that BUFOSC, PHUFON and LUFOS were to combine into a super-group - not so says Rory Lushman of PHUFON. The plans all seem to have fallen apart in recent months and so things will continue as they are - with PHUFON very much a separate group.

ZARKON CITY'S BURNING

Chapter 13 of the 1994 Fire Officer's Guide to Disaster Control entitled 'Enemy Attack and UFO potential' deals with the "very real threat posed by Unidentified Flying Objects - whether they exist or not"!!! Apparently, the fire service was concerned that alleged interference with electronic equipment and cars could have disastrous consequences in the event of an alien attack, citing the 1942 Los Angeles 'Air Raid', amongst others.

Amongst the adverse effects that officers are told to look out for are Force Field Impact and communication disruption! But by far the best quote is the following.

"WARNING: Near approaches of UFOs can be hazardous to human beings. Do not stand under a UFO that is hovering at low altitude. Do not touch or attempt to touch a UFO that has landed. In either case, the best thing to do is to get away from there very quickly and let the military take over. There is a possibility of radiation danger and there are known cases

where persons have been burned by rays emanating from UFOs. Don't take chances with UFOs!" [source: updates@globalnet.net /<blair cummins> ufoblair@hotmail.com]

ROAD TO DAMASCUS

Kevin McClure's 'Abduction Watch' continues to go from strength to strength. He informs me that Eric Morris, a UFO researcher from Northwich in Cheshire who set up a 'counselling centre' for abductees, has now decided that all abductions are either hoaxes or the result of psychological illness! Considering Eric's previous stance on abductions, this comes as a bit of a surprise. In previous issues of his group's magazine "Intelligence", Morris has strongly supported the case for the physical reality of alien abduction. Morris has also lectured on the subject at conferences here in the north-west of England, during which he leaned very heavily towards the idea that the aliens were real extraterrestrial entities who were abducting and sexually abusing human beings. One can only applaud Eric's change of heart. At least there won't be any more 'counselling' going on.

CONFERENCE NEWS

The Merseyside Anomalies Research Association will be holding their annual conference on October 31st 1998. Expect to see the likes of Kevin McClure, Peter Hough and Jenny Randles speaking there. For more details contact Tony Eccles (for address see magazine review later.)

PUSSY HUNTING

Abduction investigator and Solicitor Harry Harris has been in a spot of bother with his neighbour's furry friend according to the **Manchester Evening News**. He will appear before magistrates on charges of making threats to kill and possessing a firearm with intent to cause fear - after allegedly threatening to shoot a pensioners dog which chased his cat up a tree! Harris has been bailed until May 5th.

THE NAME'S MATTHEWS..TIM MATTHEWS - OR IS IT?

Tim Matthews has been accused of being an MI5 spy in the latest controversy to hit ufology. In the run up to the LUFOS conference at the end of January, paranormal spotters up and down the land were bombarded with newsletters from a group calling itself 'SHADOW' with a mission to expose the megalomaniacs in ufology. That's a pretty tall order considering there are so many - however they succeeded in bugging up Tim's conference in Southport (for review read on..) The claims they have made are being followed up by researchers in an attempt to find the truth of the matter. Watch this space...

WANNABE A PROFESSIONAL UFOSPOTTER?

Stephen Mera recently appeared in the Stretford & Altrincham Messenger promoting his new paranormal 'investigators course'. Apparently, no-one has registered to join the £20 a throw course which is being held at a Sale school., and is being tutored by 'authors, and other experts'. Stephen was recently credited in 'The X-Factor' magazine as having been "writing and lecturing on SETI, the UFO phenomenon and the paranormal for over seven years. His interest in SETI stems from his work with NATO where he specialised in terrestrial communication systems."What a guy!

WHEN EGOS COLLIDE

It was billed as 'when worlds collide'. Promising 'good research' and serious debate, did this conference deliver the ufological goods? **Andy Blunn** donned his bulletproof vest and headed oop north....

Ufology is always a good laugh, and continually excels in out-doing its own - record-breaking - levels of absurdity. I wanted to go to this one, mainly because three of this country's top paranormal jocks would be attending - Peter Brookesmith, Kevin McClure and Jenny Randles. Not to mention Cheshire's answer to Budd Hopkins a.k.a. Eric Morris and, of course, Tim Matthews. So I thought that with all these conflicting points of view - it was worth the £6.50, which is a very reasonable price by today's standards.

As many of you will no doubt be aware, a series of 'newsletters' were sent out in the weeks proceeding the event. They alleged that Tim Matthews has been involved with various organisations throughout his life, from right-wing extremists to green anarchists - you name it. They also alleged that his real name is Tim Hepple, and that he is an MI5 agent who infiltrates various groups to gain information about their activities. And so this only served to further whet my appetite for the forthcoming event. That is until it was suggested that I was responsible for the newsletters! Apparently, a number of people suggested that NARO were the perpetrators of this scurrilous gossip! Let me assure those of you who made that rather hasty analysis (and I know who you are) that I was not responsible. One person in particular who shall remain nameless, seemed eager to convince Tim Matthews that it was Mervyn and I who were the source of the documents. Well, I hate to disappoint you but I would never admit to having printed anything that badly written!

And so the tension mounted as I pulled into the car park of the United Reform Hall on Lord Street West on that sunny Saturday morning. Tim, no doubt slightly on edge, was there to greet us as we entered the building. The usual suspects were already in position, milling around the canteen area: Rod Howarth,

Adrienne Averill, Eric Morris, Harry Harris, Gloria Dixon, Andy Roberts, Judith Jafaar, David Cayton and of course, Kevin McClure. Only *two* book stalls graced the room, mainly selling copies of 'Intelligence' and 'The Grey Area'; so no 'UFO News' eh? Shame really.

The conference got off to a sluggish start with a complementary LUFOS member giving us a tour of her Area 51 holiday piccies. Apart from telling us how hot it is over there and that we should be careful not to burn in the blazing heat of the desert, there wasn't really much to it. The more I hear ufologists talk about their 'pilgrimages' to A51, the more I am convinced that it will end up as the 'Lourdes' of ufology. You know the story..."Well we didn't see anything, but oerrrr, it were reet grand sittin' up all naaart starin' ut' sky".

Next up was Jenny Randles talking about the Rendle-sham incident. Eager to avoid any libellous statements, Jenny reflected on Larry Warren's Rendlesham bible, suggesting that it may not be the 'real' story of what went on that night. I am still not convinced that *anything* paranormal occurred in the forest on *any* of those December nights. Jenny wound up her discussion (which, not surprisingly, overran) by postulating that it could have been an experiment that went wrong and brought down a Russian satellite. She also mentioned 'Over the Horizon' (OTH) radar experiments at one point. I have to say that I cannot see how OTH radar could have been responsible for any of the effects described by the witnesses. Over-the-horizon (OTH) radars were developed during the cold war to detect military targets far beyond the optical horizon. They use 5-28-MHz radio waves, which reflect from the ionosphere, reaching up to 3,500 km in one "hop." These days, it is properties of the ocean surface that are extracted from the minute amount of energy scattered by the sea surface back to the radar. Research is currently concerned with using OTH radar to determine surface ocean and wind velocities. Most recently they have been used to find a way to track cruise missiles over long distance in a USAF funded

project. Is this the explanation for Rendlesham? - I doubt it.

unusual suspect

By now the hall was full; Peter Brookesmith, who is definitely *not* someone you usually see at north-west ufo conferences, was seated one row in front and had *lots* to say about ufology. He gave a talk about an abduction case featured in his book 'UFOs and Ufology' (see review), which he co-wrote with Paul Deveraux. His talk resonated with one given by Kevin McClure, also about abductions. It was exceptionally brave of them both - what with Harry Harris and Pauline Delcour-Min in the audience. Strangely enough, they didn't have anything to say at the end of it. Funny that...considering Pauline's hubby had lots to say about Kevin McClure at the Gatley event in the summer (most of it is unprintable unfortunately).

it was a balloon!

How he did it I don't know, but Harry Harris was given a slot to talk about the Alison Sands 'abduction' case. Fair enough, after all, the conference should present all sides of the argument. Harris smiled like a proud father as Sands recounted her tale to the assembled masses. I had to chuckle when David Cayton told everyone how *another* 'Manchester UFO group' had investigated the case and found it to be a balloon (yes, that's right folks, it was NARO). It *was* a balloon, an advertising balloon, independently sighted by three witnesses and reported to Manchester Airport. A balloon which was dark on one side and smooth on the other - hence its tendency to appear to appear and disappear as it made its way slowly across the sky. The case, as I've already pointed out in previous issues of NM, was investigated by NARO's Mike Ross. Sands was quite happy with the outcome, as far as we knew, and then the next thing she's claiming to have been abducted by aliens.

After Tim had told us *again* why he thinks UFOs are man-made and shown us some pictures of failed USAF experimental 'saucers', it was time for the big debate we had all been promised.

Had this taken place earlier on, it would have been an interesting discussion. Unfortunately by the time it got underway, it was getting on for 8pm. The conference

should have ended around 6pm. Jenny Randles had gone off to catch the train, and there were fewer people in the audience. With hindsight, Tim was probably pleased, as what happened next was exactly what he had been dreading all day.

The debate started with Eric Morris telling us why he has changed his mind about abductions. Although only scheduled for five minutes, Eric went on and on for what seemed like ages. Tim had to tell Eric to stop eventually, as time was pressing on. So Tim decided to 'kick things off' by asking who had any questions.

spoiling for a rumble

It was at this point that a debacle of the kind only seen at north-west UFO conferences ensued. A certain Mr Larry O'Hara stood up and announced his presence to the conference. This *was* the guy who had sent out all those leaflets about Tim! Tim flew off the stage and launched

toward O'Hara who said "I don't want a fight, I don't want a fight!" He was then bodily ejected from the hall along with his colleague who was busily distributing leaflets. Andy Roberts' camera was using up film fast as snap-happy Andy fired off shot after shot. After they had been removed, Tim and co. returned to apologise for what had happened but by then it was too late. The debate finished after Judith Jafaar had given another mini-lecture about her work with the BUFORA witless support group. And that was that. It was worth it for £6.50 but went on for far too long. Will Tim carry on Triangling after this little lot? Time will tell.

Some people said it was too sceptical, others that it was just plain boring. I thought it neither. I wonder though, how long UFO groups can sustain the public's interest in a subject that has been done to death on TV, Radio, Newspapers and Magazines. Nothing new was accomplished, nothing was learned, but people will still say it was a good conference (and have in reviews I have read). The conference *did* make me think about one thing though, it made me ask myself why I am involved with ufology, and whether it is even worth bothering at all.

AB.

"LET'S KICK THINGS OFF THEN..."

Conrad & Jasper

at the Gallows



ILKLEY: TEN YEARS AFTER

Peter Hough looks back over the last ten years spent investigating the Ilkley Moor entity case. Are we any closer to finding an answer to this intriguing mystery?

December last marked the tenth anniversary of the controversial Ilkley Moor photographic case. Full details are given in my book * 'The Truth About Alien Abductions' written with Dr. Moyshe Kalman. For those unfamiliar with the story, it began on 1 December 1987 when former police officer 'Philip Spencer' set off across the moor to visit his father-in-law.

As it was early morning and winter, Spencer carried a compass for safety and a camera which he intended using to photograph Ilkley from the hill tops. Before he could do this however, he was disturbed by a 'small green creature' which waved at him dismissively. It was at this point that the famous photograph was taken. The being disappeared behind an outcropping, and Spencer followed just in time to see a silver disc fly upwards into the sky.

It transpired there was a time-lapse, and under hypnosis Spencer recounted apparently being taken aboard the UFO. There he was examined by several of the creatures then given a tour of the 'ship' before being put back on the moor.

There were four of us involved in the case; Arthur Tomlinson and Steve Balon of the Direct Investigation of General Aerial Phenomena, and Jenny Randles and I of the Manchester UFO Research Association (now NARO). Spencer had contacted Tomlinson and

Randles independently. From the start Spencer was adamant that his real identity should never be revealed as 'it would ruin me socially and professionally'. Neither did he want the media involved. Imagine his horror when Balon went behind everyone's back and gave the story to the *Star* newspaper! Predictably they ridiculed the story but gave Balon some cheap publicity.

From then on Spencer would only deal through me. In fact he gave me the copyright to his photograph. "Do what you want with it," he said, "as long as you keep me out of it." In August 1997 Spencer admitted that he was 'influenced' in making me the gift.

I orchestrated a scientific investigation which involved Kodak, the Radiological Protection Service and the University of Manchester Institute of Science and Technology (UMIST). Kodak said the negative had not been tampered with, but of course that did not prove that the four and a half foot figure was not a mannequin. Due to radiation-type injuries in other cases, most notably the Cash-Landrum incident, we decided to take radiation readings, but these proved normal.

Spencer discovered after the experience that the polarity of his compass had been reversed - it now pointed south instead of north. An intense electromagnetic field,

perhaps associated with the UFO, was responsible. Tests at UMIST on a similar compass provided by Arthur Tomlinson showed that this could have been brought about through trickery, although specialist knowledge was required. There was never any unambiguous proof one way or another. Yet Spencer did not appear to have a motive for hoaxing the story; he

courted neither fame nor fortune, indeed quite the reverse. *In the ten years I have known Philip Spencer he has not given me any reason to believe he was involved in a fraud.*



In recent times I have been plagued by an American 'museum curator', one Eric Beckjord, who claimed to have carried out computer image enhancement of the photograph. This had already been attempted by NIPPON television and Geoffery Crawley of 'The British Journal of Photography' without success. Kodak told me as long ago as 1988 that the picture was too grainy and blurred for enhancement. However, Beckjord

said his versions of the photograph clearly showed that the small being was carrying an alien baby that looked like a dog!

Beckjord challenged my claim of copyright in a possible attempt to learn from me the real identity of 'Philip Spencer'. In order to prove my claim, I would have to put him in touch with the photographer. This I refused to do, and Beckjord caused me some problems with the tabloid press when he handed the print to an agency for distribution with his daft alien baby-dog story.

On what I can only assume was extreme naivety on his part, Arthur Tomlinson gave Beckjord Spencer's real name and a contact address. Beckjord said that the photograph was being denied a proper scientific evaluation because I held the copyright. Beckjord tried to pressure Spencer into signing a contract with him so he could sell limited edition documents at \$5,000 a time!

Spencer was furious that Tomlinson had broken his agreement to keep his identity secret. In the process his parents learned of the encounter. He told Beckjord he was not interested in his money making efforts.

The politics of ufology all too often overshadows the subject matter itself. Egotists, 'flying saucer spotters' and opportunists are the bane of serious research. Because I have respected Spencer's wish to retain his anonymity, often in the face of financial inducements, one native of the lunatic fringes of ufology accused me of hoaxing the case. He believed that the photographer did not even exist!

The Ilkley case still poses a very real conundrum. If it is not a hoax then it demonstrates the objectivity of the abduction phenomenon. You cannot photograph a hallucination. The only hoax theory that seemed tenable was if Spencer was acting as a front man for a group of sceptics out to discredit us once the incident had become a 'classic case'. Ten years after, and I'm still waiting for that to happen. My bet is it never will.

***The Truth About Alien Abductions**
by Peter Hough & Moyshe Kalman,
published by Blandford at £9.99.

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As many of you will be aware, Kevin McClure produces a monthly newsletter entitled 'Abduction Watch'. In issue 6, Kevin summarised the research he has done so far...

The old and new material presented in this special issue underpins and explains what I'm trying to do with AW, and why. We've already achieved a number of worthwhile 'hits', but the abduction myth, and the way it disturbs and disrupts real human lives, is the serious target I'm aiming at. Maybe I'll do another special next year, to bring the legal and medical material up to date, and assess just how far we've got!

RECOVERED MEMORY & HYPNOSIS SPECIAL

If I'm right, and there never has been a single, physical, enforced act of abduction of a human being by an alien, non-human being, the belief in abductions has left some very confused people out there. For some, the confusion will arise from a belief that aliens intervene in our lives for our benefit. They will be depending on an alien presence for love, support, care, even rescue. Even if they feel that they have been abducted and used for physical, sexual purposes, and have minimal control over what is happening to them, they will have faith in the good intentions of their unseen benefactors. A sort of Stockholm Syndrome with invisible captors.

For others - apparently the great majority - the confusion will have more serious implications. Because of their belief in the reality of abduction, many groups and individuals have changed their ways of life. Many believe that they have been abducted to be inseminated by aliens, have become pregnant with a hybrid foetus, and have been abducted again to have that foetus removed so the child can grow up on a spaceship. They recount their memories of these supposed events during hypnotic regression and they, and others, live in fear that the next time they are regressed they will discover that they have, once again, been abducted and abused. They will have concluded that they are not in control of their own lives, and that compliance is the limit of their range of choices. They will be deeply involved in listening for explanations of their perceived experiences, in sharing their experiences with other abductees. To borrow a term from the 'Courage to Heal' movement, they will be sharing much of their lives with other abduction 'survivors'. They may believe that because abduction is "generational" - an often suggested possibility - that if they have children they, too, will become abductees. They may not want to have children.

A thorough look at 'UFO close encounter' reports before Hopkins' *Missing Time* appeared in 1981 shows that claims of physical, involuntary abduction were exceedingly rare. They had none of the really unpleasant elements - the repeated interference with children, the gynaecological and rectal examinations, the implanting and removal of fetuses, the maternal visits to alien nurseries. Until these concepts were introduced from 'recovered memory' material, and they received wide publicity, they scarcely occurred in published accounts. Researchers as wide-ranging as John Keel, Jerome Clark, D Scott Rogo, Brad Steiger and Jacques Vallee found it possible to believe in, and write about, all kinds of phenomena. But they simply found no evidence for the type of abduction experience which, by the time Streiber's *Communion* came out, had become the standard. The alien abduction mythos has appeared from somewhere, by some means, and it has appeared surprisingly suddenly. How has this happened?

It is increasingly clear to me that the alleged 'physical' evidence that we were told would validate the claims that the abduction experience is real is all, simply, worthless. Implants continually disappear prior to investigation, except for those 'obtained' by Derrel Sims which are somehow never fully analysed, however much time passes. 'Cup and scoop marks' could be anything, and are almost certainly ordinary abrasions, wounds and scars. There is no evidence that they are made by aliens. The alleged UV fluorescence resulting from 'alien handling' has been shown to be a hundred and one things - but none of them 'alien handling'. There is no medical evidence of

alien involvement in 'missing' or interrupted pregnancies. Indeed, there is no medical, or even simply objective and tangible, evidence to suggest that aliens interact with human beings at all.

Which leaves only three possible sources for the increasingly widespread belief in the reality of abduction by aliens. The 'memories' recovered through the use of memory enhancement techniques, primarily regression hypnosis; the assertions of the researchers, investigators and authors involved in arranging the use of those techniques that the accounts so obtained arise from real events; and those who are so convinced by those assertions that they come to believe that they, too, may have been abducted. At which point they will often find themselves being regressed by the investigators and authors, thus completing the cycle, confirming their own beliefs and those of the researchers, and themselves becoming full-fledged abductees.

I suggest that, without the use of 'recovered memory' techniques, there would be no alien abduction phenomenon. The line of development of the abduction mythos in the US is clear. From the freak example of the Hills, to Hopkins, Jacobs, Mack, Carpenter, Boylan, Sims and their various acolytes and assistants, all can quote cases - a handful of cases - which have first presented from supposedly conscious recall. But none of these has ever been shown not to derive from the key, media-friendly, 'recovered-memory' accounts of which anyone with an interest in the subject is inevitably, unavoidably aware. And all those researchers resort to 'recovered memory' techniques to further explore those consciously-presented cases. Similar approaches prevail in the UK. Recovered memory techniques are utilised by Tony Dodd of Quest International, who has refused to disclose who his hypnotists are, or what appropriate qualifications they may have, if any. Malcolm Robinson of SPI became convinced of the reality of abductions through the 'A70' case, although all its abductions arose during hypnosis. He says that he only uses a qualified hypnotist, but has repeatedly failed to reveal what that qualification is. Other researchers who publicise material obtained only through the use of recovered memory techniques include Jon King, Philip Mantle, Jon Downes, Matthew Williams and Peter Hough, none of whom have dealt satisfactorily with the question of why regression and hypnosis need be used if the memories are actually of real events, when real events are so seldom forgotten.

Increasingly, the evidence regarding the use of 'recovered memory' techniques suggests - strongly - that they are wholly undependable. That what is produced is likely to be an impenetrable melange of fabrication, misapprehension, remembered real experience, misremembered real experience and the 'rememberer' wanting to please those he knows to be present, or interested in, the 'memories' that are recovered. And there is pretty much no evidence that material obtained in this way is actually true.

To me, if I understand this right, this suggests that those whose lives are being affected and interfered with by their belief in their abduction experience are victims of abuse. Not, maybe, abuse that is committed or caused deliberately, but abuse that arises from the strong, utterly mistaken, personal beliefs of those who propagate the abduction myth. It isn't real abuse like that which human beings regularly, persistently inflict on each other. But it's abuse, and it hurts, and it damages nonetheless. I think we would be right in seeing 'alien abductees' as victims, who we have a duty to inform and assist.

Unfortunately, much of the vital evidence about the reliability of recovered memory techniques is drawn from the field of real, human to human, abuse. There is strong, indeed overwhelming evidence that 'recovered memory' can produce accounts which are wildly, tragically, untrue. But I want to emphasise that nothing I say here belittles or doubts the horrors of the real abuse of children by adults, which is one of the unforgivable failures of our society. It is not those who are abused or hurt who are at fault, but those who take on responsibilities for therapy, and for establishing the truth, in circumstances which they are totally incapable of handling.

It has become undeniably clear that the use of techniques for hypnosis and regression can have disastrous consequences for therapists, patients and their families. Across the USA, courts and juries are awarding huge amounts of damages to patients whose therapists have led them to believe, through using these techniques, that they were the victims of hideous physical, sexual and

psychological violence, including what became known as Satanic Ritual Abuse (SRA). When it became clear that the 'memories' they had produced were not of real events, the therapists and their therapies were closely investigated, and found to be tragically flawed.

\$5.8 million was awarded in one case alone in Texas in August 1997, where a patient had been led to 'remember' that her family had "practised murder, cannibalism, sexual abuse and incest". Courts awarded two patients of a Minnesota psychiatrist sums of \$2.67 million and \$2.5 million, because "under hypnosis and sodium amytal, and after being fed misinformation about the workings of memory, they had come to remember horrific abuse by family members". A church counsellor in Missouri settled out of court for \$1 million because it was found that the memories developed during therapy, which her patient had been convinced were accurate, could not have been. Her father had resigned his post as a clergyman because of the accusations. A Wisconsin psychiatrist who implanted demonstrably false memories, and attempted to exorcise her patient, too, settled out of court for \$2.4 million.

In some of those cases, families had been broken up, lives had been ruined. But though greed - in obtaining money from medical insurances - played its part in the exploitation of unwitting patients, most of the therapists involved believed sincerely that the information they extracted was true, and a recollection of actual events. They believed they could help their patients by telling them to accept the reality of these 'memories', and to challenge their supposed abusers, who were commonly close family members. Now we are considering a much more unlikely phenomenon for which there is absolutely no objective evidence, where the abusers are extraterrestrial. Yet what research and investigation there is, is often conducted using very similar techniques. The claims of alien abduction are, perhaps, even more outrageous and incredible than those of SRA, and even less likely to be true.

There is minimal medical or scientific support for the belief that 'hidden' or 'forgotten' memories can be accurately recovered or restored through hypnosis or other regression techniques. Such techniques are seldom used by the Police, and, increasingly, courts will not accept testimony recovered through regression unless there is separate, independent corroborative evidence to support what has been 'recalled'. It is rare for regressions involving abduction by aliens to be conducted by anyone other than amateurs, well-meaning or otherwise. Where professionals are involved, they are generally already believers themselves, and bring to the scene of the regression all their own beliefs and preconceptions. It's not hypnotising people that's difficult, it's having the sense and knowledge to understand what you should, and should not, do with a person's mind once trance has been induced. And how what you do might affect their lives, and the lives of those around them.

Plenty of professional research results, and advice and opinion, at the highest level, is available to those considering exploring supposedly hidden memories. Any therapist willing to make the effort should have no trouble finding out about the unreliability of hypnotic regression. A statement by the Research Council of the American Medical Association in 1985 said that

"memories obtained under hypnotic interventions contain confabulations, pseudomemories and inaccuracies. Self-report, alone, cannot be used to determine the reliability of true from false memories."

The *Comprehensive Textbook of Psychiatry* (Kaplan & Sadlock, 1985) said

"Hypnosis not only fails to produce more accurate memories but also increases the patient's willingness to report unclear memories as facts. Confabulations, distortions, fantasies and cued responses all add to the potential unreliability of such memories."

Phil Mollon, the Head of the Clinical Psychology and Psychotherapy Service at Lister Hospital, Stevenage states in *Clinical Psychology Forum* that

"Experiments show that false memories, including those of past lives and abduction by aliens, can be implanted through hypnosis. Hypnosis can elicit both true and false memories, but with enhanced belief in their accuracy".

The *Guidelines Related to Recovered Memories* of the Australian Psychological Society state that, "Memories' that are reported either spontaneously or following the use of special procedures in therapy may be accurate, inaccurate, fabricated, or a mixture of these."

Even experimental hypnotists themselves, commenting in *The International Journal of Clinical and Experimental Hypnosis* (January 1996) on the use of hypnotically elicited recall as legal testimony, list a number of problems with hypnotically induced memory. These include the likelihood that suggestibility increases; confabulation increases; confidence in the memory increases; critical review of the memory decreases; sources of the memory are confused; reconstruction increases as a result of new in-puts; fantasy development may increase; practitioner's beliefs may influence the patient. Comments of this kind are the rule, not the exception, and continue to emerge as the seriousness of the recovered memory problem becomes apparent. I'll try to update you in **AW** whenever important new findings appear.

Although here are hundreds of academic and professional studies, books, and journals about the problems of the recovery of memory in therapeutic situations, I haven't yet seen one which regards recovered memories as always being even halfway dependable, let alone completely accurate. Not only is recall under hypnosis widely recognised as unreliable, and has been repeatedly proved to be so, but it is very unusual for people not to remember, consciously and often repeatedly, a severely traumatic event that happened to them either recently, or many years ago. I understand that memory blocks are very rare, because that isn't generally how memory works. So, if a detailed, vivid, exotic account of supposed events emerges during regression, there is a high probability that the exotic elements of the account will have no objective reality at all. This is where the common argument that because **some** truthful material will emerge from regression, regression should be used regardless of the known risks, fails miserably. It's an argument born of desperation, which defies rational thought in accepting that the most implausible 'recovered memories' are also the most likely to be true.

Those who want - need - to defend the myth of alien abduction protect their belief by claiming that conscious recall of abduction is rare, and regression necessary, because the aliens deliberately confuse abductees and block out their memories of what they have suffered. This stupid and unprovable suggestion is remarkably arrogant - brave hypnotist defeats sly aliens - but it can serve to lead people away from the reasonable, logical conclusion that where the only evidence for an event is the product, direct or indirect, of recovered memory techniques, then it is highly likely that the evidence results from the techniques, and not from memories locked away by aliens. The near-Victorian idea that the brain is a series of little storage facilities, some locked and some not, is particularly popular among those who want to be seen to have the power to do the unlocking, but I am now confident that the secret lies in the process and circumstances of regression, and not in the hidden memory of the person being regressed. Regression is not a magic key to unlock limitless hidden truths, but that is certainly a valuable illusion for an unscrupulous investigator - or therapist - to maintain.

So, what separates those who 'recalled' being victims of Satanic Ritual Abuse from those who recall being the victims of complex abductions and medical procedures at the hands of aliens? Only one factor, in my opinion. That the 'experiencers' of alien abductions have not yet questioned the validity of the experiences they have said they have had. They have not yet started fighting back.

With SRA, the accusations were made against human beings, who could in some cases start their own legal actions, provide their own information about what had been recalled. They could prove that they didn't chop the heads off babies, didn't perform sacrifices to Satan. They could prove that they were in another state, another country, at a time when their son or daughter said they were at home abusing them. They could show that the accusations of abuse, the supposed memories, had never existed before the therapist became involved. They were able to prove that

while their accusers had not told deliberate lies, the hypnosis, the regression, the therapy, were all deeply flawed.

The aliens - should they actually exist - have no such opportunities. They can't take the abduction investigators to court for leading people into having false memories, or being persuaded of horrible abuses they never really suffered. The aliens are compliant, silent, ideal bad guys who can never say anything to defend themselves.

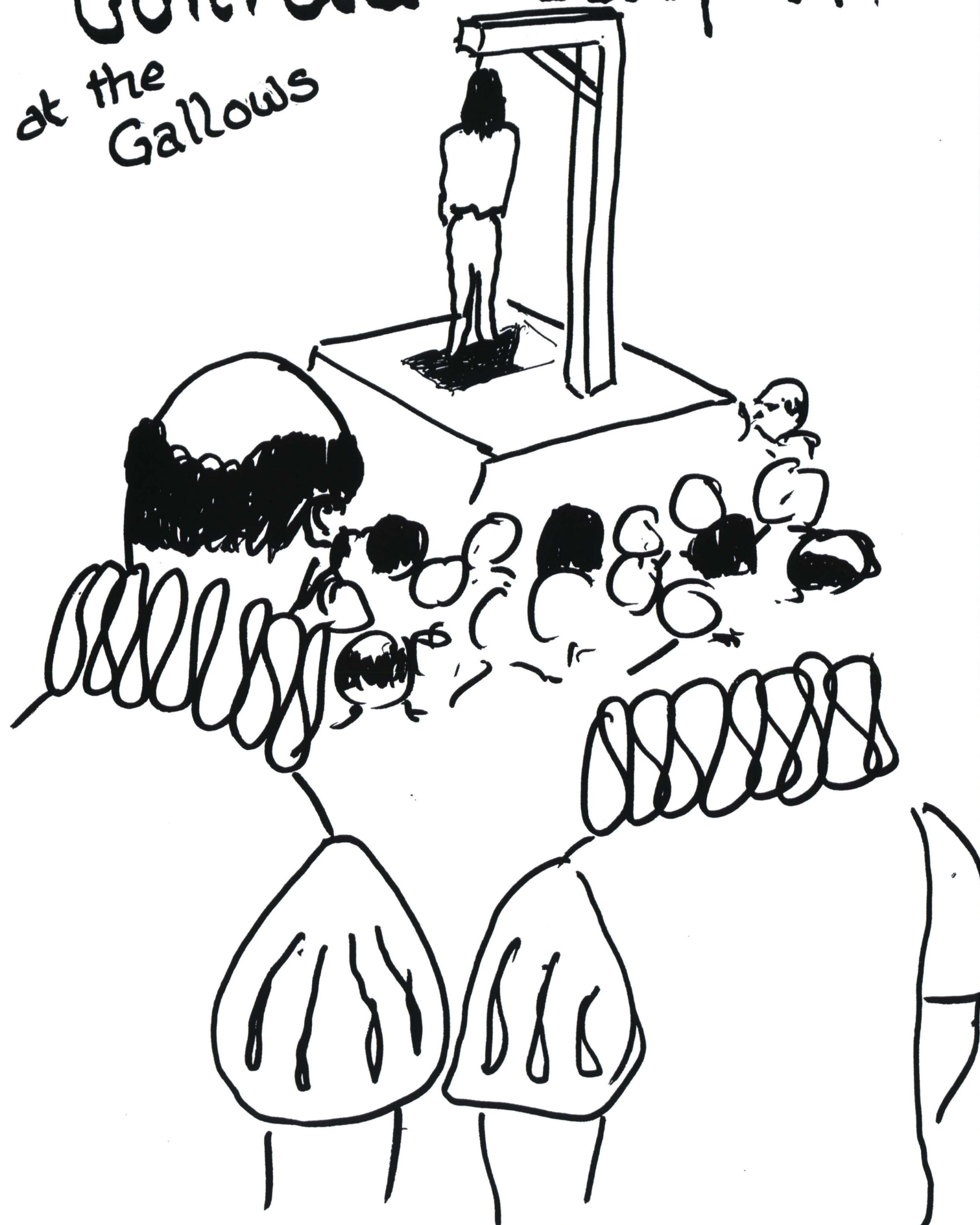
It will, in the long run, be down to the abductees to begin to realise that they've been led into making reports for which there is no substance, through the use of recovered memory techniques that are known to be inaccurate and unreliable, if not actually dangerous. Ten years from now, I doubt that new abductees will be coming forward, and many current abductees will, by then, be deeply embarrassed by what they have reported. Even now, I'm sure that some of those who have reported extraordinary events to their repressors must, sometimes, wonder why on earth they ever did so. But they must be afraid of looking foolish, or gullible, or just plain ill. It's not like SRA, where your family can forgive you and welcome you back. There is little for an abductee to gain by recanting, saying it never happened, saying they were wrong. And there are scarcely any examples for them to follow.

Despite all the adverse publicity, some investigators, researchers and therapists may still not know the important facts about seeking recall through regression. They may not realise what they are doing. For me the first tenet of therapy, of helping people in any way, is 'Above all, do no harm', but great harm is being done. There is clearly a great need to stop the abduction mythos causing any more damage to those it has already taken in, and to prevent it taking in any more than is absolutely unavoidable. Then, beyond that, there is the important task of enabling those who have become convinced they have been abducted, with all that entails, to realise that they have been misled. To enable them to realise that, simply, they are not abductees, and that they don't have to deal with those problems any more. And nor, as investigators, do we.

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Conrad & Jasper

at the Gallows

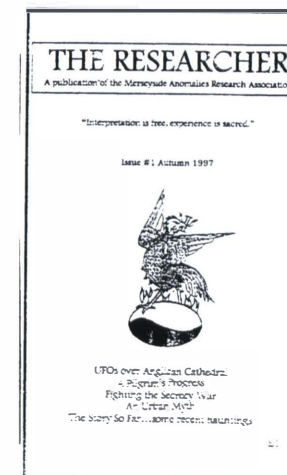


THIS GUYS LAST WISH, WAS 'CAN YOU PUT THE ROPE
ROUND MY WAIST COS I'VE GOT A BOIL ON MY NECK

NEW MAGAZINES

'The Researcher'

Published by the Merseyside Anomalies Research Association,
30 Goodacre road, Aintree, Liverpool, L9 0HQ



As reported in the last issue of NARO Minded, the Merseyside Anomalies Research Association have spawned their first regular publication. It would seem it is now an obligatory exercise for paranormal research groups to try to follow in the footsteps of other respected works, such as John Rimmer's 'Magonia', and Jenny Randles' 'Northern UFO News'. Some of the efforts haven't been half bad either (I hope NM falls into this category!).

'The Researcher' is of a similar format to earlier editions of NM i.e. A4 sized and about 30 pages in length.

In the Editorial, or should I say 'the voice', for that is what it is titled, Tony Eccles makes it clear that MARA aren't interested in politics, just research - which is a very admirable statement. One which, unfortunately, will go un-noticed by those whom it refers to. He also attacks the 'business-like' path UFO 'research' has gone down of late.

The articles therein are written by MARA members, although I am reliably informed we can expect contributions from people outside the group. And they are of a good standard - considering this is their first issue.

Mark Glover discusses the philosophy behind the witness support group, and why *he* thinks it benefits those who have experienced an apparently paranormal event. Tony Eccles talks about the progress of a witness - from experience to present day - and how the witness is now coming to terms with the puzzling events he was involved with. Author and S.P.R. member, Colin Veacock, discusses a fascinating poltergeist case from Vauxhall where audio-visual evidence was obtained, and William Bimson wades through the murky waters that are secrecy techniques.

I sincerely hope this magazine gets off the ground, but they may find it increasingly difficult to find a niche in a market which is already saturated with mags of a similar style. Maybe with some patience they will succeed. Let's hope so.

Andy Blunn

NARO Minded Rating: 8

"IT IS UNFORTUNATE
THAT THE PUBLIC
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ANYTHING BEING
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GLOSSY
'PARANORMAL'
MAGAZINES AND
EXPENSIVE VIDEOS
INSTEAD OF READING
GENUINE
RESEARCH.."

[Tony Eccles]

LE SPECTRE DE L'HOTEL DE VILLE

FRENCH SUBSCRIBER MICHEL GRANGER WAS KIND ENOUGH TO SEND US THIS ARTICLE WHICH HE WROTE FOR HIS LOCAL NEWSPAPER REGARDING THE 'WEM' PHOTO.

'The Ghost in the Town Hall', no, it isn't the title of a book by Gaston Leroux or Stanislas-Andre Steeman. But a piece of recent history as only the British know how to make, and it's been the subject of almost two years of investigation.



From opposite sides of the street, an inhabitant of Wem, Mr O Rahilly, an amateur photographer, was among many people looking on from a distance awaiting the arrival of the fire trucks , kept at bay by the heat from the foyer. He saw nothing unusual with his own eyes throughout the scene, the light conditions made that difficult, it didn't appear until his film was developed in March 1996.

And there, amazement! At what appeared on the plate. On the right hand side of the first floor walkway, by an exit onto Noble Street, the adjacent road , the head of a little girl appears just above the rails and her dress appears to be an old fashioned costume. She appears to be looking down at the street from out of the inferno. The owner of the photo expressed extreme shock at this discovery.

In the meantime, on March 6th, a local newspaper ran a big article. The photo made a tour of the international press but not in France. I had a lot of difficulty obtaining the copy...I am therefore pleased to present you this curious case which we hope to examine and enlarge upon over the coming weeks and hopefully together way up the pros and cons of what is being presented as the most outstanding photo of a ghost this century!

It is true that Wem has , for a long time, reputedly been a haunted town. Particularly by a little girl, Jane Churm who, in 1677, accidentally ignited a huge fire leaving the town in ruins after setting light to the thatched roof of her home with a candle.

Now this small town is visited by hoards of ghosthunters who are accompanied by a range of apparatus and gadgets in the style of 'Ghostbusters' (typical -ed). A fine little tale I've given you to examine with an open mind and judge if there is a connection with the occurrence of a fire.

(TRANSLATION BY ALISON ASHURST)

Astral Projection?

by
Darren Aitken

What follows is a true and faithful account of events that took place in the years 1956 to 59.

There was a fairly prosperous couple, Alice & Bob Tetlow, in their early thirties, who lived in Oldham in 1956. The woman Alice, who was a seamstress, had the same recurring dream that repeated almost every night. It was about being on a tree lined leafy lane in the countryside. Walking down it there was one tree that was overhanging the lane more than the others. The branches hung down low enough so she could grab them to pull them, which she always did. A little bit further up the lane, she found a cottage which was miles away from anywhere. She walked up to the door and just pushed it open. Just inside there was a large grandfather type clock. She would then have a good look round the house. In the main room there was a large set of patio doors, through which she could see a large back garden and on most occasions she saw a black and white cat but no humans.

She would then awake remembering all the details of the house and dream, and then relate the dream and contents of the house to Bob. She used to make a joke of it to her husband that it was the cottage they would buy when they would eventually retire. This went on most nights for almost three years.

Then in August 1959, they went on their holidays to Devon & Cornwall touring, staying in hotels and B & B's, travelling by car. (Alice and Bob had never been to this part of the country before.) One day, they set off in the car to do a bit of exploring. They parked up and set out on foot for a walk. After a while they realised they had got a bit off the beaten track and

because she had also begun to feel rather unwell, they decided to turn back. After a short time they came upon a lane which they turned down. At this point she felt weird, like deja-vu, but she said nothing to her husband. She then came upon the overhanging tree and grabbed it, just as she had done in her dream. She turned and said to Bob, "this is just the same lane and tree as in my dream and the cottage will be further up". He started laughing and said, "do not be silly" and joked it off.

They walked around a slight bend and there was a cottage. Alice said, "That is the cottage from my dream", but Bob would not believe it. Alice asked Bob if they could have a look inside but Bob felt uneasy about knocking on a stranger's door. He wanted to move on but Alice was determined to see the inside of the house. They argued for several minutes about what to do and Alice finally won by insisting that she was still not feeling well and persuaded Bob to knock on the door and ask for a glass of water. He knocked and a woman in her early forties answered the door. She looked very startled and taken aback. Bob explained about his wife being unwell and asked if they could have some water. While he was talking, the woman was staring at Alice but eventually she looked at Bob, who was still talking, and invited them in asking them to sit down. When the woman went to fetch some water, Alice told Bob that when they were at the door, you could see the clock she had described from her dream so many times. There were also other items and furniture around the room that were identical to those in her dream. Bob recognised them as well from the way Alice had described them to him when recounting her dreams.

The woman returned with a glass of water and the three of them began to talk about Alice and Bob's holiday. They talked about where they had been and the places they had yet to visit. Throughout all this the woman looked very nervous and kept staring at Alice. Bob noticed this and asked the woman what was wrong and why she was on edge. The woman then said, "You are going to think I am being silly now but your wife has been haunting me for over the past 2 years". She then explained how she had seen Alice many times, wandering

around the house like a ghost. Alice then told her about the dreams she had had about visiting the house and then they compared their mutual experiences. Alice asked whether the woman had a cat. She replied that she did have one and went to get it. She returned with the cat and Alice saw that it was the same black and white one from the dream.

They chatted for a while and exchanged addresses, then Alice & Bob went on their way. After this, Alice never had the dream again - nor did the woman ever see Alice wandering around the house. They kept in touch by letter.

This story was related to me by a fifty-two year old woman who, when she was sixteen, was told this by the people involved. They were very close family friends. Everybody in the family knew about it and it is still remembered to this day. The Tetlow's are now deceased.

As far as I know the Tetlows never experienced any other strange happenings at all. So could this be some form of astral travel going on here as it seems it was not only remote viewing but remote projection as well.

Questions we may wish to ask are:-

Why the sudden start of the events?
Why the sudden onset of illness that precipitated the meeting?
Why when she became ill did she turn into the lane and not towards the car?
Why did Alice only ever see the black and white cat and never the owner?
Why in her dreams, did she only travel to the lane and cottage and nowhere else?
Why once they met in the flesh did the strange happenings stop?
Why only these strange events and no others?

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SIGHTINGS SHITE

Readers of the abysmal 'Sightings' Magazine may have had a touch of deja-vu after reading there most recent edition. As many of you will be aware, Jenny Randles has been writing a regular column for them for some time now . Unfortunately this agreement came to an end recently after Sightings' big-cheeses decided they were going to 'slim down' their operation. Imagine Jenny's surprise then when the latest copy of Sightings drops through her letter box with a reprint of one of her previous contributions included. Worse still, the article was about a researcher who has since passed away! Not surprisingly, Jenny is fuming. Apparently, they intend to simply gather information via the internet and print it in the magazine. It's good to see that only top quality research goes into newsstand UFO fanzines.

AD.

IT'S LIFE JIM.....

Two newly-arrived scientists at NASA's Jet Propulsion Laboratory will play a key role in the search for planets around other stars and the hunt for life beyond Earth. The appointments highlight a new JPL initiative to unite scientists from various disciplines, such as biology and astronomy, to study the evolution of planets and life in the universe.

Dr. Didier Queloz, a Swiss astronomer who co-discovered the first known planet around a star similar to our Sun, is a distinguished visiting scientist at JPL for the next year and a half. Dr. Kenneth Nealson has joined JPL as a senior researcher in astrobiology, a new field whose goal is to understand how planets and life co-evolve.

His work will benefit NASA's Origins Program, a series of planned missions to study the formation of galaxies, stars, planets and life. The program has gained momentum from discoveries by Queloz and, subsequently, other astronomers, of several planets orbiting stars beyond our Sun. Many scientists believe this raises the odds that an Earth-like planet exists with suitable conditions for life.

PLAYING WITH THE PHANTOM

Anthony Obanye explores the realms of sleep paralysis and discusses his own experiences...

You have just woken up at night. You're on your own. Its about 3am. Perhaps its hot and humid. You've started to toss and turn, unable to get back to sleep. You switch the bedside lamp on. You pick up the book on your bedside cabinet and start to read. No point, you reason, in wasting your mental energy simply cursing the heat of the night. You open the book at the place you left it and start to read. One page, two, three... seven pages. Your eyes are beginning to feel the strain, you've even caught your eyelids closing. What is it, you wonder, about reading in bed that sends you to sleep? Like going to an uninspiring lecture. Determined to carry on, you gird your loins and push through another three pages before the agony of fatigue overcomes you. You throw the book aside, switch the bedside light off, turn on your side and curl up in the foetal position (the heat's not bothering you now) and wait for sleep to envelop you.

After an incalculable period (had you been dozing?) you hear a sudden, jerking hissing noise in your head. You were struck more by the accompanying kinaesthetic sensation, a sort of "pulling" or "dizzying" feeling of being sucked into your own mental centre. You wonder whether you're having some sort of fit. But you dismiss this idea out of hand. You're the intrepid type, and your curiosity overcomes your fear. After a few minutes of consideration, you begin tentatively to relax again. You take a deep breath, exhale and relax. Five seconds pass. This time the sensation is almost violent. Its rough. It "grabs" you and drowns you in hissing, sucking you into a sort of electrophysiological whirlpool. You can't move, you're paralysed. Because you've never experienced this before, you don't realise that you can drag yourself out of the "hole" with some effort so, somewhat alarmed, you just go along with the sensation, hoping it will soon pass. One of a number of possibilities follow. Here are a selection:

- a) You are clamped in position, trapped in what seems to be some kind of forcefield (you've never been trapped in a forcefield before, but you imagine that this is what it feels like), something seems to be crushing you. "Aarrgh!", you roar painfully, and you feel your lips pulled back in an agonised grimace (I thought I was paralysed! How come my lips are moving?....you think), and yet no sound comes out of your mouth. Instead, your voice is the voice of a whispering Dalek in the centre of your skull. You push, pull, you know not what exactly, harder and harder and then "Pop!", you're out of it, awake, the hissing paralysis all gone...

OR

- b) You can't move for all your efforts. So to hell with it! You allow yourself to relax into it, as if slipping into a shallow bath of warm quicksand. If the worst comes to the worst, someone will eventually find you, it's not deep enough to drown in. As you let go, you find that its not that bad after all. In fact its quite pleasant. A throbbing wave of "energy" seems to flow up and down your body. Your legs have melted into each other and seem to get by turns longer and then shorter, in time with the rhythm of the vibratory "energy". At the same time there is a pleasant tingling running up and down your spine. Wow! This is heaven! You remain in this state for what appears to be some minutes. Then suddenly you hear someone running up the stairs. He, she, it...seems desperate, hungry even. You feel an impending sense of danger and a creeping terror wells up in you. You try to pull yourself out of the state, but you're stuck. Your door begins to rattle. My God! Is he, she, it trying to come into my bedroom, you wonder. Someone is banging your door, desperately, angrily, and yet the sound is somehow louder and more immediate than you would

have expected it to be. It's almost as if the very room has grown in proportion. You begin to panic and pull hard against whatever force is keeping you in this state. Bastard! Release me! you scream mentally, dramatically. You idly wonder at the remarkable similarity between this desperate situation and the passing of a viciously stubborn number two, until "Pop!" You're free. As you lie in bed, surprisingly relaxed physically, you notice a sort of "worked over" feeling around the bridge of your nose.

OR

- c) You can't move for all your efforts. Oh godamn it! you think. You submit to the brutality of the "assault" (for that is what it feels like). As you do so, you find that the "aggression" subsides, and that the state is surprisingly gentle. Indeed, after what *seems* to be a minute or two, you realise that you're *not* paralysed after all. Your left arm is certainly not paralysed, and yet it's a bit of an effort to bring it to your face *through* (yes, *through!*) the duvet cover. Ah, well, perhaps your arm was on top of the cover all the while. You touch your face. The skin of your face is surprisingly *cold*, but you can definitely feel your finger on the surface of your face. You lick your finger, and savour the salty taste. You stretch your left arm up above your head. It seems to go on stretching for ever. A hand suddenly grips that of your outstretched arm. You pull it back, but the grip is cruel and increasingly painful, and seems bent on tearing your hand off - thats what it feels like. You hear a Dalek voice coming from you know not where, saying "leave him/her alone". You freak out, push, push, push you know not what, until "Pop!" You are lying in the quiet of your room, relaxed and at ease. You find it difficult to believe that you have just seconds ago been engaging in a trial of strength. And your left arm *is* still under the cover.

Such events are not the result of popping hallucinogenic substances. Instead they typify the type of experiences accompanying episodes of sleep paralysis that I have enjoyed/suffered (depending on your approach).

Here is an extract from my own personal notebook:

19th November 1996

*After a reasonably good nights sleep, I read some of J. Allan Hobson's "The Dreaming Brain". Fell asleep again although the idea was that I rest a while, with closed eyelids, on my side before attempting to lay on my back and do some deep breathing exercises. After closing the book, which I did, not because I was tired, but because my hands were cold. I tried the deep breathing exercises on my back but felt I needed to rest first (which surely defeats the purpose!). I awoke after 6am. Went to the toilet. Lay down and did some deep-breathing exercises for a while. Didn't get too relaxed, my nose playing up, etc. But I did suggest to myself using a combination of NVS (non-verbal suggestion) and words that I become aware of the midpoint between waking and sleeping when it came. I remember becoming aware of the "state", no pain. It was similar to trying to starting a motor bike, or grabbing hold of a circling object. First, I recognised the "state" was there. Second, I grabbed hold, or jumped on, or what have you. Once within the "state" I listened to see if there were any noises. I had suggested that I become aware of **no** hallucinatory material. I could hear nothing significant, perhaps the "radio/computer" noise in my head (surely this must simply be symbolic of some important process). The thought occurred to me to will myself up out of the body (as in Christmas 1993), but I decided against it - I was at least mentally capable of making such decisions. Instead I decided to roll out of the body (to my right?). It was a slow process, but I did feel that I had dissociated. It was an effort. I have no details as to where I ended up, remember seeing nothing, was it black, I don't know. I then began to focus on my breathing. Found I couldn't breathe, almost panicked. To make matters worse, it seemed that something(?) someone(?!) was sitting on my head, not allowing me to return to the "physical". Anyway, next thing I knew I was "in the body", *compos mentis*. From my now supine position, the previous OBE episode seemed remarkably distant and dream-like.*

Perhaps you recognize elements of one or more of the above scenarios. The first three examples are abridged and hybridised versions of many of my own night time experiences with *sleep paralysis*. For a long time I have been playing with this state (on and off, depending on how busy I have been in my daily life). One tends to come across it while laying in bed, in the early hours of the morning, perhaps after a particularly vivid dream. In this state, one is able to think clearly, but unable to move arms or legs. Mercifully, breathing remains uninterrupted. In the beginning, it was something which just seemed to happened *to* me (as a result of a tendency to be erratic in my sleeping habits, I think), once a

month, if that, and traceable at least to my adolescent years (I suspect that some of my very frightening and vivid nightmares during childhood were related to this phenomenon). I now enjoy a good measure of control over the phenomenon. By this I mean that when I want to experiment with it, I simply alter my sleep patterns accordingly, and it is generally (although not always) forthcoming.

Temperamentally, I am both adventurous and a coward. The fact is that my experience is not uncommon. Many of those who have had the experience find it alarming. When such experiences occur spontaneously with significant frequency, the medical profession tend to view them as manifestations of pathology, bandying frightening words like *seizure* about to designate it. Perhaps recklessly, I view such a categorisation in my own case as inappropriate, and those who might have some knowledge about the state whom I have communicated with about this have not raised any alarm bells. I prefer to take a relaxed and open-mindedly curious approach. And yet I remain several steps away from going that final stretch.

I am a bit wary about pushing the process too hard without being able to monitor myself physiologically. So up to now my familiarity with going "out of body" is minimal and fragmented, although I have had at least one such experience that has left me gasping in disbelief. Some part of me *is* awed by words like "seizure", even though I believe it is an irrational response. So at the moment, I remain in the metaphorical playpen playing with "phantom limbs".

Many individuals would like to believe that the *out-of-body experience* and the *phantom arm* experience *really are what they appear to be*. With certain provisos, I count myself as one of them. Nevertheless, such excitement in me is strongly counterweighted by an innate scepticism. I accept that this might be an emotional response on my part. With regard to my own experiences, there has been something almost dream-like about all of the out-of-body experiences (OBEs) subsequent to the experience itself. This may be because of the utterly fantastical nature of what was supposedly happening. At the time, there was certainly mental continuity between me simply lying in a state of sleep paralysis, and then coming "out of body". And during the experience itself, I was certainly able to scrutinize my experience and to *some* extent execute plans formulated *before* the experience. But there were also seeming discontinuities of consciousness. It will be noted, however, that restricting myself to simply moving "phantom" arms about has rarely felt strange or dream-like after the event. This, I believe, is a result of the fact that I often keep my eyes physically open while playing with "phantom" arms and can often see with my "physical" eyes the empty space in which my "phantom" is supposed to be - a truly strange experience. It is disconcerting to be able to see the duvet cover with my eyes and to "feel" it with an invisible "hand". What is more curious is that the sensation of touching the duvet is subjectively so real, while the objective effect is nil.

It is tempting to classify this experience as a form of lucid dream. This, of course is no answer. Besides, if such an experience is 'just a dream', it is that type of dream which may give us some clue as to the relationship between the nature of one's consciousness while lying awake in bed, as sensible, normal people do, and the nature of consciousness in a full-blown ordinary dream¹ where one feels dragged around by dream events to a large extent. It certainly *suggests* to me that many *lucid* dreams are possibly OBEs with a saturating degree of visual/auditory "hallucinatory" material incorporated (I prefer to state it that way than to say that OBEs are simply "stripped down" lucid dreams). An important question in that case is what the ontological status of the hallucinations themselves are. And if the kinaesthetic sensations associated with the OBE are also regarded as hallucinatory, then what is the ontological status of this sense of touch and movement, i.e. is some part of me really moving around in some "space" parallel to the one we are customarily familiar with?

You yourself may want to explore the phenomenon of the phantom limb and even attempt some OBEs and come to some of your own speculative insights. First-hand and direct *subjective* experience with a

¹ It is not really known what the *subjective* activity we generally refer to as dreaming is. Forget for the moment the formal characterisation of the brain state *correlated* with dreaming - rapid eye movement (REM) and its neurophysiological components. Is the dreaming "self" really present in the midst of a type of space, both similar to and unlike normal everyday "real life" space, doing the things he/she does while dreaming? I would contend that the subjective aspects of dreaming take place in "spaces" as valid (if quite differently structured) as the type of space we recognise while awake.

phenomenon like this provides a most important source of evidential material for investigators in this field, I believe. Objective evidence paints only half the picture.

Below, I have set out the procedure that I use for the induction of the basal state, i.e. the sleep paralysis (from there you should be able to go on and explore to your hearts content and as far as courage permits). I find it reasonably reliable method, but we are all different constitutionally, so you may find you need to fine-tune the method to suit yourself.

SLEEP PARALYSIS INDUCTION METHOD

- i) What and how much you eat before retiring (to bed) seems to have little or no significance. Nevertheless I would suggest eating sensibly in the evening. However do not drink alcohol or take any drugs that evening. Tea seems to have no noticeable effects.
- ii) Go to bed reasonably early, say between 9pm -10pm. If you need an alarm clock to wake yourself up, then set your alarm for about 2.30am-3am. An interesting variation might be to drink lots of tea and allow your full bladder to wake you up at about 2.30am-3am.
- iii) Get up at said time. Going to the toilet or getting a drink (of tea or water, no alcohol) is often very helpful for the subsequent experimentation.
- iv) Work on the computer or read a good book, preferably sitting up. Listening to the radio generally doesn't work. It seems that some form of *mental effort or concentration* is required. I'm not sure about the effectiveness of watching television in this respect. Another alternative is to engage in some form of meditation or listen to a relaxation tape for 30 minutes (perhaps the quickest procedure).
- v) If you have opted for working on the computer or reading, continue doing so until you find yourself struggling to keep your eyes open (can take up to 2 to 3 hours, so be prepared) and when you can endure the agony no longer, go straight to bed and lay comfortably, on your back or on your side, it doesn't matter, although I do not advise lying on your stomach. If you have opted for the meditation, after your 30 minutes, just go back to bed; your brain/mind should be in just the right state for the next stage. In any case, leave a bedside lamp on for reference purposes for the subsequent session.
- vi) Relax. You probably won't know what to expect, so you might find that you fall asleep. The chances are, however, that you will fall into a very relaxed but wakeful state. I suggest that you wait attentively for a feeling of drowsiness. If you have carried out procedures iv) and v) correctly you shouldn't be caught out. It seems that you are in a state, physiologically, where that drowsy feeling overcomes you in "slow motion" giving you a chance to latch onto it and observe the process with some degree of detachment. Invariably in my own case, the drowsy feeling is accompanied by a hissing sound and a dizzying sensation. You may be tempted to resist, but with persistence, you can learn to let yourself go and relax into it. Compare your experiences with the 3 scenarios described on the first two pages of this article or with the extract from my own dream diary.
- vii) Concerning the phantom arms and legs When you have found yourself reasonably happy laying helplessly in a state of paralysis (perhaps those with a strong need to be in control of situations should not attempt this induction procedure), allow yourself to just let go and relax, go with the flow so as to speak, even if the flow becomes a might turbulent. After a while (perhaps after a few attempts at the exercise), you will find that the sense of paralysis begins to subside, maybe even to the point of vanishing. At such a point, just lift up one of your arms. Don't *try* to lift it up, just lift it. You will honestly think that you're lifting the equivalent "real" arm and that perhaps you haven't managed to carry out the method properly. Don't worry, you will find that you *are* still paralysed, and you are simply experiencing the "hallucinatory" phantom arm. The sensation is very real! You *may* find it difficult to move the "arm" or to hold it up. It *may* feel weak, as if you have been lying on it all night. If so, just take it slowly. To test its phantom nature, reach out and touch the mattress with it. You will feel the bed's soft solidity as if you *really are* touching the mattress that you know and love. But then push your phantom hand *through* the mattress. It will resist to begin with and then give way as if it were made of some form of dry, viscous fluid.
- viii) If you haven't entirely freaked out by this time, bring your phantom limb back up over your face. Touch your face. Pinch yourself. Do you feel the flesh of your face with your phantom fingers? Is

it warm or cold. More interestingly, do you feel the *touch of your phantom fingers* with the flesh of your face. Suck your phantom finger tip. What does it taste like?

- ix) Had enough? To come out of the state if your eyes have been closed all this time, just the act of opening your eyes will bring you back to "reality". If your eyes have been open all the time and you can see your room, just shake your head quickly from side to side (you will be able to do this despite your initial paralysis) and you'll find yourself awake and safe in bed.
- x) If you have the inclination, jot down a few observations and make a note, particularly, of any physical sensations you may have experienced, e.g. pressure in any part of the body. Write to me at NARO and tell me about your experience(s) and any suggestions you may have. Good luck!

GEEK MYTHOLOGY

"A naked man in a city street - the track of a horse in volcanic mud - the mystery of reindeer's ears...an appalling cherub appears in the sea -"

Bald actor-playwright Ken Campbell - he of the florid face and diabolic eyebrow - is fond of remarking that he can quote, from memory, the entire first page of Charles Fort's "Lo!". I can only hope that he is occasionally called upon to do so, but I don't hold out *much* hope. For it is surely axiomatic that most ufo-geeks and ghost watchers would be incapable of imbibing Fort without moving their lips. They have precious little in the way of an aesthetic sense, much less a sense of humour: irony and mischief are lost on them. They frankly wouldn't care that Charlie is worth reading for his explosively staccato prose style alone, because they don't know what style IS.

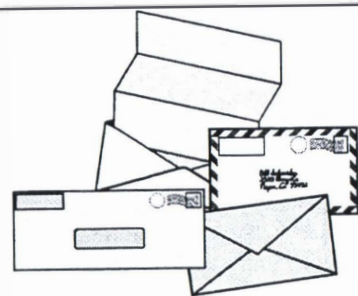
In fact, as I speak to you now, such people are currently propelling Mr. Timothy Good's air-headed "Alien Base" to the top of the hardback charts. Now, let it be understood that I do not necessarily complain of Timmy's er, *trusting* nature - in fact there's something charming about a man who puts George Adamski on a moral par with , say, Dag Hammerskjold - but I do object to his boring the pants off me! There's a weird inversion at work here: the blander the writing, the wilder the claims it makes. Or, to put it another way: feeble=Mucho moolahs in Bank; and we may call this Pope's theorem. (Just imagine how crappy Nicky's two tomes must have been before that ghost writer airbrushed in some grown-up words.) Pope's theorem can be reversed. If a writer is *really* feeble, utterly, butterly *shite*, then he's probably talking per anum - and, in fact he/she is always an ETH apologist. And I do mean *always*. With the exception of Jerome 'Jerry' Clarke, who has eschewed his hippy psychosocial cred in favour of the sober-suited U.S. alien friendly look, ALL nuts and boltsers are bad writers. Syllogistically, then: bad UFO writers are always ETHers. By their prose shall ye know them: Goody, The Pope, 'Birdy' Birdsall (Major), 'Birdy' Birdsall (Minor); and 'Saint' Nick Redfern - remedial English recidivists all.

This is part of a bigger problem in the paranormalist's vain quest for respectability - their tragic un-awareness of the grandeur of the writers and thinkers who preceded them, and who have been interred prematurely in the race to embrace garish news-stand populism. There are still good 'uns around. There are polymaths like Brookesmith, Evans and La Randles. There are smart wags like Schnabel. But if a classically-educated, multilingual psychologist/poet/philosopher like the great F.W.H.Myers were to burst on the scene now, nobody would notice.

Even when the spiritualists of the last century were being naive, at least they were also passionate - and had the skill to communicate the enormity of the issues they wrestled with. Tim Good couldn't be passionate if he had Semtex up his sphincter, poor chap.

And so, back to Ken. (Campbell, not Arnold). Take his advice. Throw away that copy of 'Sightings' hidden in the sock drawer, Mr. Anorak Man, and go and read something real.

Mervyn Gale.



NARO MINDED MAIL

write in with your comments to:
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email:andrew.p.blunn@stud.umist.ac.uk

The Debate Continues....

Sir,

I must confess I cannot make much sense of Anthony Obanye's argument this time (NM#7). He openly admits that dualism is flawed, yet declares himself an advocate on the grounds that materialism is even more flawed! If he thinks that both are flawed, then why does he not reject both?

The answer, apparently, is because many clever [sic] men are dualists. (Actually, there are even more clever men who are not dualists - but that is besides the point!) This criterion of truth by consensus is patently absurd. If a proposition is internally coherent, then it cannot correspond to anything real, no matter how many people believe in it. The question which concerns us, therefore, is whether dualism is internally coherent or not. It is my contention that it is.

Science, specifically physics, has long taught us that the familiar world is not real in the way we once thought. The rose, we are told, is not really red; we only see it as red because electromagnetic waves of a certain frequency enter our eyes, trigger certain signals at the retina which pass along various neural pathways in the brain and so on, until, totally mysteriously and by some miracle of nature on which science remains silent, we 'see' red. And so it is with the blue of the sky, the rumble of the thunder, the smell of hay or manure, the warmth of the sun, the taste of the wine or honey...everything, in fact, experienced by the senses exists only in our consciousness and not 'out there' in the world. What, then, *does* exist 'out there'? The material world say the dualists.

Now this concept of matter is clearly a metaphysical one (Russel used to call it the metaphysics of savages), for we can never directly experience it. I may perceive the

yellowness, the ovoidness, the tangyness of the lemon, for instance, but never the lemon itself. This, the lemon itself, is not just a substratum on which to hang attributes, a linguistic convenience that enables us to describe some experience in all its endless variety and change. It is, for the dualist, a substance which exists in its own right.

Now what is fatal to this notion of a material world existing independently of consciousness is this: we can never ever know that the contents of consciousness correspond in any way to what is outside of consciousness. Indeed, how *can* they correspond to something of a different ontological order? What would it even *mean* to so correspond? The absurdity of making such a distinction between the contents of consciousness, on the one hand, and a material world external to it, on the other, can be demonstrated by asking a proponent of dualism to first focus his mind on some aspect of external reality (as it exists outside of consciousness) and then to say how the concept on his consciousness differs from the real thing. He cannot, of course, since no distinction can be made.

There is, at the cutting edge of physics, a profound lack of confidence in the kind of metaphysics that it was once paradigmatically locked into. Few physicists now believe they can talk meaningfully of what is going on behind the scenes. Heisenberg, it is true (as Anthony keeps pointing out) still clung to the notion of objective reality, defining it as the 'tendency of events to become actual', but this is a far cry from what most of us mean by the term. IS a sheep that goes "miaow" and catches mice still a sheep? One feels one would have liked to have got Heisenberg into a corner and demanded of him what exactly did he mean by this notion of objective reality as the 'tendency of events to become actual'. Is it anything more than mental construct? If so, then what does it mean for a 'tendency' to exist? Can a tendency be seen or touched? Can properties be

attributed to 'tendencies to exist' other than the effects they have in the phenomenal world? Is it perhaps 'like something' to be a tendency?

Readers who have followed my argument so far (and I hope Anthony is one of them) may now be expecting me to adopt the position of idealist, proclaiming that 'nothing is real' and 'everything is in the mind!'. Well, if I do take up such a position, it is only as a stepping stone. For it is clear to me that while the idealist has at least understood the problem, which the common sense realist and the dualist alike have not, he hasn't gone far enough. For, generally, it makes sense to postulate a characteristic and then to say that everything in existence has it. It makes no sense to say that everything is internal (within consciousness) if there is nothing external that can be contrasted with it. Having dispensed with this whole category of internal/external then it makes no sense to talk in these terms. Nor can we say that idealism collapses into realism. It doesn't collapse into anything; it just collapses. This whole internal/external (consciousness/matter) way of looking at things must be done away with. For nature is one. We must express our insight in negative terms only. Having climbed the ladder of idealism, we must now kick away that ladder.

Joe Dormer.

Anthony Obanye replies:

I will first correct my earlier definition of panpsychism. It is the belief that consciousness (specifically conscious experience) and matter are both fundamental properties of the universe and that all matter has an experiential aspect. In the last issue of "NARO-Minded" I implied, carelessly, that panpsychism was the belief that all consciousness was associated with matter ("consciousness...is invariably associated with all aspects of matter"). Rather, such a view is a form of materialism. Instead it would be correct to say that the panpsychist believes matter to be invariably associated with certain aspects of consciousness.

Certainly I admit that Descartes' version of dualism is flawed in so much as he proposed a mechanistic and sterile model. Cartesian dualism asserts that the universe is a machine and that consciousness is an impotent witness to preordained events. With quantum theory, consciousness has become the impotent

witness of a whimsical course of events, so that Cartesian consciousness has hardly changed: it is still a passive and powerless onlooker. I do not believe that consciousness has this relationship to physical reality. Instead, I believe that consciousness has a participatory and creative role. My reasons for being a dualist are not because "...many clever men are dualists", as Joe suggests. This would indeed be an absurdity. I am embarrassed to think that Mr. Dormer believes this of me.

*What I said about clever minds was this: "I am convinced that so many clever minds arguing from apparently mutually exclusive viewpoints are seeing different sides of a greater truth." This isn't an argument on my part. It is an intuition. The point I was trying (unsuccessfully, it would appear) to make was that the arguments for whatever "-ism" one cares to mention can be very good and very challenging when listened to with an open mind. Certainly, when being honest with myself (and sometimes I am not), I can see that most arguments have strong points and are all intuitively appealing in different ways. I don't believe this is because I am some sort of intellectual sucker, but rather that I can be genuinely open to reason. Far from being "patently absurd" it is surely imperative for those who are serious about uncovering the "truth" about reality (as far as our human experience will permit us to do so) to confront their own (professional, religious, emotional) reasons for maintaining whatever stances they do, and then to move the debate forward knowing that there are no hidden agendas (alas, it is often the case that lurking bulwark-like and yet almost invisibly behind the showmanship and impressiveness of many a clever argument is the disappointing shoddiness of phrases such as "it is unreasonable to believe that..." and "...This defies common sense." In such instances I am tempted to ask "Why is it unreasonable?" and "Whose common sense? - not mine, I can tell you!" respectively). It is my belief that some sort of consensus **would** be reached, and it would be an "internally coherent" one as a result of the rigour involved in its derivation. I am assuming that "internally incoherent" arguments would be discarded during such a consensus-forming process. Perhaps Joe thinks I am wrong to make this assumption, and thinks I place too much faith in human intelligence.*

I readily admit that it isn't possible to be certain of what is going on behind the scenes

in the universe "out there" or even as to whether there is anything going on. But so long as there is a possibility that there is an underlying reality, then I am one of those who supports the questful spirit that drives thinkers in search of what might be. It seems to be fashionable among quantum physicists these days to dismiss the notion of an underlying reality, preferring instead to swathe themselves in the ever more complex mathematics of their discipline, convincing themselves that the math is all that is relevant. Because the mathematics gives rise to the statistical statements that prove so accurate in predicting quantum theoretical experimental results, any underlying reality is seen as being superfluous to the scientific enterprise. This, of course, is in line with Niels Bohr's pronouncement that in "our description of nature the purpose is not to disclose the real essence of phenomena but only to track down as far as possible relations between the multifold aspects of our experience". But if it is Bohr's line that these fine men and women are following, they have selectively forgotten that he also suggested that the "task of science is both to extend the range of our experience and reduce it to order". I am well aware that outside the context of the experimental set-up, quantum physics gives us no hard facts about any underlying reality that might be underpinning the results so derived. This is why Bohr wasn't in favour of talking meaningfully about such an "external" reality. This is not the same thing as saying that there isn't one.

Now, I am not suggesting that we will ever know what the true essence of such a reality is (perhaps in certain mystical states we get as close as we can to doing so as human beings - who knows!). However, under the banner of extending the range of our experience it is surely (have you spotted my own emotional presumption) correct to extrapolate from evidential data and construct appropriate models consistent with the "internally coherent" mathematics of quantum mechanics. The hope is that such a model can then be compared with our experience and any anomalies therein. Such comparisons would lead then to further insights which in turn can be fed back into the original mathematics leading to a modification of the latter (in the same way that - non-physicists ignore - the quantum Hamilton-Jacobi [version of Schrodinger] equation can be derived from the classical equivalent by the addition of a modifying variable). The new equations can then be tested empirically, and so on. At no

stage is it expected that an Ultimately True representation of the underlying reality will be obtained, and yet the range of our experience will be extended and made comprehensible to a relevant degree. If our models work in the relevant domains of experience, then why not regard them as "true" in those domains in the pragmatic manner of William James. It is probably unreasonable to believe we will ever penetrate down to Ultimate Truth, but this is surely no reason not to settle for lesser truths if these enable us to manipulate successfully within our experiential realities (oh, and as long as they are "internally coherent" of course).

Now, it is in the spirit of modelling an internally coherent underlying reality that David Bohm (I will put Heisenberg - with his "tendency to become actual" - away for the present) formulated a quite beautiful dualistic model of such an objective reality. This model is not only consistent with quantum mechanical predictions, but as a result of it being a model has been able to incorporate important elements from recent chaos theory (with important implications for the formulation of the Schrodinger equation itself). In this model, a particle and a wave are both intrinsic parts of a single quantum entity; the particle riding the wave like a surfer. The wave provides the particle with information while the particle responds accordingly (for those who are familiar with the double-slit experiment, the wave goes through both slits while the particle follows the wave through just one). Although both wave and particle are nominally "material", the dualism implied is a mind-matter dualism since the function of the particle is to specify what the **experiences** of the observer will be. If there were no need to describe the experiential aspects of reality, which are ontologically of a different order from what the deterministically evolving wave describes¹, there would be no need for a particle. Consciousness was not a part of the quantum state in this model (as formulated by Bohm), but it was accounted for (at this point, I would suggest that consciousness has a direct role in moving the "particle" in response to the information carried by the "wave" in the same way that Henry Stapp, in his book "Mind, Matter and Quantum Mechanics" (New York, 1993: Springer Verlags) envisages the "actual event" to be the active principle actualizing "the tendency to become actual" in his modification of Heisenberg (sorry!), as if

the particle actually represents consciousness, wave and particle still being two aspects of a single quantum entity). It is our experience (which is all we have to work with at the end of the day) which suggests that dualism is a viable filter through which to view the reality that we know. It will also be noted that the holistic character of the quantum system is not at odds with such a dualism. The model may not be the Ultimate Truth. But it works and so using William James' criterion for what truth is, I will proclaim that Bohr's model has a lot that is truth about it.

¹ The fact that our classical sciences are preoccupied with movement in and occupation of **space** is one reason why it is unable to deal with consciousness as something which exists as a valid entity in itself. It is true that there are conscious experiences such as those of sound, vision, touch and the sense of movement in space, which can be said to have "spatial" character (even so the qualitative aspects of these experiences without the physical underpinnings cannot be localised in space), experiences such as emotions, thoughts, intuitions and the sense of self cannot be located in space. So long as space has ontological validity in any particular context, then it is convenient (and true, I suggest) to see consciousness as a different kind of entity, leading again to a dualistic view of the universe that we are familiar with.

Our fan writes...

Dear NARO,

Many thanks for issue 7, which I enjoyed very much, especially your entertaining editorial. I see you printed my letter too. I am a little disturbed at you comment 'live and let live'. I hope that this doesn't mean a drop in NARO's standards! Your remark "There is enough bickering in ufology is, I take it, a tongue in cheek joke....looking forward to issue no.8

Very best wishes.

Roy Sandbach.

It was, of course, meant as a joke. We have been told by other researchers that having an opinion on a particular 'theory' is not allowed - especially if you do not agree with them. Apparently this is 'politics' and not debate. Funny that, I thought politics was to do with groups.

and finally...

Dear Sir,

I am a French subscriber to NARO Minded...and I must admit that you are to be congratulated on the quality of this production.....

Michel Granger.
Chalon/Saone, FRANCE

That's all for this month folks!

RENDLESHAM - NEARER TO AN ANSWER?

In recent months, there has been some new light shed on the Rendlesham Forest incident. In the latest issue of Northern UFO News (NUFON), Jenny Randles hints that new evidence she has obtained may show that it **was** the lighthouse after all. Jenny is unable to go into details at the moment but promises to bring everyone up-to-date when she is free to say more.

ASTERIOD ON COLLISION COURSE WITH EARTH?

As we go to print, scientists have announced that there is a 1 mile in diameter asteroid on a collision course for earth that may impact in about 30 years. I'm not too worried, after all - if we are to believe the likes of Stan Friedman, Tim Good & Nick Pope, our pals the grey space aliens should be able to help us out.

AB

COMING IN THE NEXT ISSUE OF

NARO MINDED

Unconvention 1998 Reviewed

Flying Triangles over the M56

Shades of 'Gray'

Experimenting with Tarot Cards

and more tales of ufological stupidity....

see you in September...